

AULAD KI TARBIYAT KYA HAI

(Roman Urdu)

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Aulad ki tarbiyat ki ahmiyat

Hadees Pak mein yun aata hai ke "Aulad maan baap ke jigar ke tukde hain". Yeh bhi ek haqeeqat hai ke bachay, qoum aur millat ke mustaqbil ke me'mmar (they are the architects of the future) hote hain. Unhi par ghar ki, mohallah ki, basti ki, shehr ki, mulk aur millat ki bhalai ka dar-o-madar hota hai. Fitri tor par maa baap ki tamanna hoti hai ke unki aulad ki tarbiyat behtar se behtar tareeqe par ho. Lekin sirf tamanna se kaam nahi banta. Us ke saath us ke kuchh lawazimat hote hain. Jaise

1. Duniyawi taleem ki chahat ke saath saath sahih aur behtar andaz mein deeni taleem hasil karna.
2. Maan baap ke mizaaj mein maadiyat (materialism) pasandi ka unsur (element) ghaleb honay ke bajaye aakhirat pasandi ka mizaaj ghaleb hona.
3. Maan baap ko mahaul ke be-deeni kaifiyat ka poora andaza hona.
4. Ghaflat aur be-tawajjuh na hona.
5. Aulad ke haqooq ki har mumkinah takmeel ka khayal rakhna waghera waghera.

Islam ke ahkam ki roshni mein agar tarbiyat ke masail ko dekhein to pata chalega ke Islam ne aulad ki tarbiyat ko kafi ahmiyat di hai. Islami ahkam ko umuman teen hisson mein

taqseem kiya jata hai: (1) Allah ke haqooq (2) Bandon ke haqooq (3) Khud insani nafs ke haqooq.
Is waqt sirf bandon ke haqooq ki kisi qadar wazahat kar neke baad aulad ke haqooq aur un ke faraiz par roshni dali jayegi.

Allah Ta'ala ne har insaan ko na sirf zindagi jaisi nemat se nawaza hai, balkay us ke saath saath doosron ke saath zindagi guzarne ke usool bhi batla diye hain. Yeh usool ba alfaaz doosre zimmedariyan hain, jo har ek insaan par daal di gayi hain. Agar insaan in zimmedariyon ko nah sirf yeh ke mahsoos karta ho balkay un ko poora karta hai to duniya mein aman chain barqarar rehta hai aur agar poora nah kare to fasad zahir hota hai. Ek taraf haakim ko re'ayaa ke haqooq ada karne ka hukm diya gaya, taake re'ayaa sukoon mein rahe.
Doosri taraf re'ayaa ko hakim ke haqooq se ba-khabar kar diya gaya taake hakumrani mein sahulat ho. Ek taraf shohar par biwi ke haqooq aur zimmedariyon ka bojh dala gaya to doosri taraf biwi par shohar ke haqooq ki adaigi par zor diya gaya. Ek taraf amiron par ghareebon ke haqooq, badon par chhoton ke haqooq, musalmanon par doosre musalmanon ke haqooq, taqatwar par kamzoron ke haqooq aur phir is ke bar-aks takey duniya mein har insaan ko us ka haq barabar milta hai. Bachon ki khair khwahi yehi hai ke un ki achi tarbiyat ki jaye. Un ko achi taleem di jaye aur un ko mehnat ka aadi banaya jaye. Jis tarah har maamla mein sehat kaar (Health Worker) ke liye nazm (Tarteeb) ki zaroorat hai khawah duniya ho ya deen, isi tarah tarbiyat aulad

mein bhi nazm ki zaroorat hai. Nazm, sahih amal ki zamaanat hai.

Haqooq al-ibaad ki ahmiyat Islam ki nazar mai

Allah Ta'ala be-niaz hain. Bandon ki taraf se un ke haqooq ki adaigi mein kotaahii hoti hai to woh mukhtar hain Chahe maaf kar de ya saza de, yeh muaamla un ke aur bande ke darmiyan ka hai. Lekin haqooq ul-ibaad ke muaamlay mein Allah Ta'ala us ko bandoon par hi chhodte hain, ke kisi bande ka haq kis ne ada nahi kiya aur jis ki haq talfi (injustice) hui us ko haq hasil rahiga ke haq wusool kar le, bande wahan par apna haq maaf is liye nahi karega ke us din har bande nekiyon ka muhtaaj hota hai, is liye ek ek neki se kaam nikalne aur najaat paane ki umeed mein laga rehta hai. Aur wahan par badla nekiyon aur buraaiyon ke adal-badal se hoga. is se pata chala ke haq maarnay walay bandoon ko satanay, zulm o ziyaadati karne mein zyada khatra dar paish hai. Yahan tak ke apne walidain ka apni aulad par koi haq hoga to is din walidain apni aulad se ulajh jayenge ke "La, humara haq ada kar". Agar nekiyon ke zariye haqooq ka badla pura nah hua to walidain ke gunah aulad par daal diye jayenge. Phir aulad maflis hone se, thikana jahannum ho ga, chunanche haqooq al-ibaad ka masla nazuk hai. Is liye dunya mein hi haqooq ada karne ki fikr karein ya phir sahib-e-haq se maafi apni hayaat mein karwa li jaaye.

Duniya mein agar haq talfiyaan (injustices) ka silsila jaari rehta hai to Allah ki madad ka aana to door ki baat hai, ulta aise logon ko Allah Ta'ala afaat o musibat mein mubtala kar deta hai.
Yahan par zair-e-bahs unwaan sirf aulad ke haqooq maan baap par aur us ke bar-aks hai. Insaanon ke darmiyan amooman ek doosre ke haqooq usi waqt poore karte hain jab woh ek doosre ke qareeb hon ya ek doosre se talluqaat o mamulaat hon. Jaise padosi, jab tak pados mein hai us waqt tak us ke haqooq ada karna hai aur jab tak shohar biwi ke talluqaat hain us waqt tak haqooq ki adaigi hai. Agar azdawaji (Marriage Relation) talluqaat khatam ho jaate hain to haqooq bhi khatam ho jaate hain. Lekin aulad ke haqooq maan baap par aur maan baap ke haqooq aulad par baqi rehte hain. Khwah zinda rahain ya guzar jaain, is liye aulad ko taleem di gayi hai ke woh apne walidain ke haq mein is tarah dua karein.

﴿ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾(الإسراء: ٢٤)

(Ae mere Rab, tu in dono par reham kar jaisa ke dono ne mere bachpan mein meri parwarish ki, mere bachpan ki saari harkatun ko unho ne nazar andaaz kiya, to bhi in ki na-farmaniyon aur gunahon ko nazar andaaz kare).

Walidain ki Arzoo

Har maan baap ki arzoo hoti hai ke unki aulad nek aur saleh ho aur aulad ki taraf se unko duniya hi mein sukoon naseeb ho. Lekin is ke liye maan baap ko apni aulad ka haq ada karna parta hai. Un par mehnat karni pardtihai.Un ki tarbiyat karni

pardtihai. Is ke liye waqt aur rupiya dono lagana parta hai. Iss tarah bacha ke baligh hone tak aur sann -e- shaoor ko pohanchne tak lagaatar mehnat karni pardtihai. Yeh hai aulad ka haq maan baap par. Agar maan baap yeh haq ada karte hain to roz-e-qayamat iss zimmedari ki adaigi ki jawabi dari se mahfooz rehte hain. Dunya aur akhirat mein sukoon o chain naseeb hota hai aur Insha Allah roz-e-qayamat yehi aulad maan baap ke gunahon ki muaafi ka zariya aur darajat ki bulandi ka baayez bane ga. Aulad ko faida iss lehaaz se ho ga ke woh dunya mein nek aur deendarr ho neki wajah se rahat aur sukoon se guzar ho gi. Musibat aur afaat se mahfooz rahenge.

Iss ke bar khilaf agar aulad ke haqooq dunya mein maan baap ada nahi karte hain to Allah ke paas mujrim aur aulad ke gunahon ka wabaal apne sar par uthaayenge. Dunya ki zindagi jahannam ban jaayegi. Aulad ki be-deeniyat aur fisq o fujur ki wajah se kahin maal ka nuqsaan hoga to kahin be izzati se dochar hona padega. Kahin unki bad chalani ki wajah se zindagi takleef, pareshani may ho jaayegi.

Phir maan baap yeh arzoo karenge ke kaash hum la aulad hote, kaash hamari aulad bachpan hi mein guzar jaati waghairah waghairah. Beharhaal aisi aulad ki zindagi baghawat, sarkashi mein afaat aur bimaariyon, pareshaniyon aur zillat mein tang dasti aur be soorati aur be barkati mein guzar jaayegi phir akhirat ki saza alhaida hogi.

Lamhaon ne khata ki thi, sadiyon ne saza payi

Muslman moashra badnaam kyun hai?

Man baap kisi zamane mein khud aulad bhi thay, woh khud bhi apni zindagi aisi guzare ke un ke walidain un ke haqooq ada nahin kiye, is ki wajahat hain:

1. Jahalat
2. Deen se doori
3. Deen bezari
4. Fikr-e-aqabi (akhirat) ka na hona
5. Dunya ki mohawiyat (ghum hona)
6. Badmasti mein zindagi guzarna
7. Tarbiyat aur taleem , aulad ke liye ghair zaroori samajhna
8. Tawakal-alallah ka ghalat ma'ana lena
9. Apni aulad ke baare mein khush gumani aur khush fehmiyon ki dunya mein rehna
10. Be deen maahol se mutasir ho kar khud bhi zimmedari ko mehsoos nahin karna
11. Mulazmati ya tijarati ya ziraati mashgooliat ya ghair mumalik mein man baap ke tawil qayam aur musalsal doori ki wajah se har eitbaar se adam sar parasti waghera.

Is tarah aulad ka bachpan aur ladhakpan ka zamana jo tarbiyat ka zamana hai, adam adaigi haqooq ki wajah se sare musalman hazrat ki aulad aik be qaida fouj ki tarah tayar ho gayi hai. Nek aur taleem yafta log aise moashray ko dekh kar pareshan hain. Mahalle mein log pareshan hain, bhasti may log khofzada, hakoomat ke liye aik bojh, shareef auraton ka tabqa hairan, gali

galoch, fahash kalam, din raat khel kood ka shoq, logon ki dil azari, larkiyon se ched chhad, aghwa, blackmail, internet se rabta, dada giri, gunda gardi mein mulovis.

Mahol ki gandagi bhi un ke liye madadgar hai. Jaise bey hayaee, aryani harkatein. Aurton ka be Khouf chalna, be lagaam dosti mardozen, adakaron ke libaas, chaal o chalan mein doobi hui zindagi, raaton ko din banana aur din ko raatein, ladhkpan se jawani tak cinema beeni, aryani filmon mein waqt guzar ne se zindagi be maqsad ho gayi.

Zara ghaur karein, ye sare bade aamaliyon ke zimmedar kaun hain? Agar man baap apni aulad ko subah mein murgiyon bakriyon ki tarah ghar se hank dein aur sham mein der gaye ghar ke andar le lein to tarbiyat kon karega?

Josh toofan, behare be payan, hawa nasazgaar
Nooh ka maula karam kar de to beda paar hai.

Muslman moashray mein shaoor moashray

Muslman moashray mein aksar log apne kisi waqt ke khatam hone par bazaar ka rukh karte hain, hotel ya paan ke dabon ya tafreehi club mein jama honge ya kisi ghar mein mil jul kar gap shap karenge. Akhbar beeni, cigarette noshi aur chai ke dor chalenge. Tijarati pesha tabqa raat der gaye apne makaanon ko dukanon se waapas hota hai, subah nashta ki tayyari tak bistar par hi rehte hain. Muslman moashra apni aulad ko duniawi taleem ke liye achhe madrase mein shamil karwa Kar, ya achi boarding mein shariq kar ke yeh tasawwur karta hai ke bachay ki taleem aur tarbiyat ka intizam ho chuka, halankeh bacha ek

arsay tak rozi kamane ki taleem hasil karta hai jis ka ikhlaq aur deeni taleem o tarbiyat se koi taluq nahin hai balkay is ke baraks tarbiyat hoti hai. Muslman aurtein be pardah baher phirna zarori samjhne lage hain. Gharoon mein apne auqaat, bekaar bakwaas, zeeb o zeenat, araish o zibaish aur TV beeni ke hawalay ho jate hain. Gheebat, nukta cheeni, keena, fakhr, intazami ravish, saas bahu ke jhagde, nanand aur bhaon se ikhtilafat, chhotay chhotay taqreebat aur ghair zaroori rasumat ko mazhabi ahmiyat dena, in amoor se agar moqa mil gayi to baher ghoomne ka shoq, shopping ka shoq, hoteling ka shoq aur un ke liye mohalle ki sadakain shehar ki shah rahain, aise hain jaise gharoon ke sahn. In ke ye sare kaam be hayaai, neem ayriaan, malbusat aur be tahasha zeeb o zeenat ke sath tay paate hain.
Iss tarah Musalman auratein khwahishat wali zindagi ko apnaay hue, fazool kharchi ke sath zindagi guzarti hain. Agar kahin deen daarai hai bhi to satahi aur baraye naam, badaat aur be aqeedgi par mabni aamaal hote hain. Aulad ki deeni taleem ke liye khud to adeem ul furasat ho gaye (Primitive oppurtunity). Chunanche ek ustaad ko muqarrar kiya jata hai. Yeh ustaadnuma sahib, apni roti rozi ke liye tuition parhane ko zariya banate hain. Un ki koshishen yahi rehti hain ke jo nisab do mahine mein poora karna tha us ko 8 mahiney tak kheencha jaye. Warna rizq cheen jane ka andesha rehta hai. Bachay ki ghair hazri taleem mein ghaflat aur laparwahi ko bakhushi mosoof bardasht kar lete hain. Chunanche waqt-e-azeez guzar ta chala jata hai seekhnay seekhane ki umar iss tarah khatam ho jati hai. Bacha bada ho jata hai deeni itabar se tarbiyat aur taleem to hasil na ho saki,

albatta walidain ko aur khud bachay ko yeh itminan aa jata hai ke deeni taleem aur tarbiyat se bacha guzar chuka hai.
Main ne aise ustadh aur un ke shagirdon ko bohot qareeb se dekha hai. Chunanche main ne ek larke ko dekha jo 14 saal ka tha ek ustaad se padh raha tha. Ustaad ne poocha ke 20 ke baad kya ata? jawab mila bees par ek. Ek martaba aise hi ustaad kam umr bachon ko deeni taleem de rahe the doraan taleem koi waqea bachon ko suna rahe the ke is waqea mein 61 ka zikar aya to apne nihayat chhote shagirdon par angrezi se wakifiyat ka izhar karne ke liye kehne lage ke aise logon ko sethiwan (61 times) martaba azab ho ga.darasal ustad ko sixtyone kahna tha, lekin English zaban na aane ke wajah se sistyone kahdiya. Meri samajh mein yeh baat ane lagi ke phir aise ustadon ko kitni martaba azab ho ga jo taleem ko tijarat samjhte hain aur baghair ilmi istedad ke bachon ko padhate hain. Chunanche aksar Musalman bachon ka bachpan aisi halat mein guzar jata hai. Aksar asatizah be silsila talash maash ghair mukami ho jate hain.
Muslmano ki maashi aur akhlaqi pasti ka yeh alam hai ke aap Hindustan ke kisi hisse mein bhi chale jayen aap asani se yeh maloom kar le Sakte hain ke kaun si basti musalmanon ki hai. Musalmanon ko basti ke chaurahon par, nukhadoon par, paan ke dabbon par, cigarette paan ke saath gaaliyon se guftagu karte hue paienge. Ab jo hazraat mumar hain (badi umr ke hain) woh hotelon mein dukanon mein akhbari halaat par garama garam mubahisa mein mashgool nazar ayenge. Un ke kam umr bachay gharoon ke samne dhool gardh mein khelte cheekhte chillate nazar ayenge. Chhote bachay neem barhana gardh mein, galay mein taweezon ke haar pehne hue apne gharoon ke darwazon ke

samne khel kood mein mashgool nazar ayenge. Musalman aurtein maile kuchle kapdon pehne hue darwazon mein khadi nazar ayengi. Hare darwaze, hare jhande aur hare chhotey chotey makaanat , tang rastay phir un raston mein murgiyan, batakhian, bakriyan, kutte aur faqeer kaasah thamay hue, darwazon par nazar ayenge. Gharoon ke atraaf ghilazat, kachra, phatey kapdey aur paan ki paik se rangin deewar mein nazar ayenge. Gharoon ke andar ka manzar yeh hai ke tape recording , t.v. badi awaz ke saath chalte rahte hain. un ke kamai ki halat bhi ajeeb hai. Kam tolna, sudi karobar, rishwat, satta baazi, shadi byah mein joday ki raqam ka mutalba, dhoke baazi aur be emani se maal hasil karna. Libas mein ariyaniyat, mizaj mein awargi, khayalat mein paragandagi, soch o fikr, jahalat par mabni. Yeh hai musalmanon ki basti. Kia yeh log khair ummat kehlanay ke mustahiq hain, kia yeh log aslaaf ka namoona hain, kia aisi ummat dosri qaumon ki imamat kar sakti hai, kia aisi ummat mein Khalid, Hamza aur Abu Ubaidah paida ho sakte hain. Kia aisi ummat jo khud ghair tarbiyat yafta jahil, ghaafil aur be shaoor ho, apni aulad ke liye deeni tarbiyat kar sakti hai.

Chaak daaman bhi hai garebaan bhi
Yeh umr rawan kitna dabe paon chale hai

☆☆☆

Tum karo ge rufoo-gari kab tak
Aahat bhi nah mehsoos hui, khatm safar tak

Aulad ki tarbiyat ka masla nah sirf ahem balkay mushkil hai aur aisay ghanawni halaat mein jabkeh har taraf khabath 'aam hai mazid mushkil hai. Tarbiyat aulad ke liye ek tawil muddat tak

kayi marhalon se guzarna parta hai. Tab to ek gunah haqooq aulad ada hotay hain. Jahan tak meri ilmi frahmi hai mujhe kahin aisa koi hukm dekhne mein nahi aaya ke aulad ki tarbiyat sirf baligh hone tak ya san shaoor ko pohanchne tak hi karni chahiye. Baad mein unhein azad chhor diya jaye. Is liye walidain taahayaat apni aulad ki deeni tarbiyat karte rahen. Albatta aulad badi ho jane par tareeqa tarbiyat zaroor badlein. Qatre se gehra aur beenj se shajar hone tak marahil hain isi tarah tarbiyat ka mamla hai.

Aulad ki tarbiyat ke faiday

Islam ko mitana, kamzor kar dena, dunya mein fasad ko phailana hai. Nah sirf apne khandan aur muashray mein balkay pure mulk mein aur phir nasl se nasl se chali jayegi. Toh yeh sab sogaat saath lekar chalti rahegi yeh androni nuqsaan hai. Biruni nuqsaan yeh hai ke ghairon ki nazar mein Musalman aur Islam ki azmat ghat jati hai. Aaj ke bachay kal ke baday, aaj ki aulaad kal ke maanbaap ho jate hain. Iss tarah aulaad ke tarbiyat yafta na hone se pura muashra ghair tarbiyat yafta ho jata hai. Mulk mein aman ka inhsaar (daromadarr) aulaad ki tarbiyat par hai. Kisi qoom ki nek naami ka inhsaar aulaad ki tarbiyat par hai. Aanewali naslon ki hifazat ki zimmedari, aulaad ki tarbiyat par hai. Phir in tamam naslon ki tabahi aur barbaadi aur nakami ki zimmedari aaj ke maanbaap par hai. Chunancha tamam naslon ke gunah unke naamah a'maal mein likhe jayenge. Aulaad ke haqooq talf (injustice) kar ke apne haqooq ka mutalba na insaafi hai. Aksar maanbaap ko fikr apne haqooq ke mutalba ki aulaad

se rahti hai. Halankeh woh aulaad ke haqooq ada nahi karte hain. Apne faraiz ko bhoolkar haqooq ka mutalba karna ziadaati hai. Yeh mushahida hai ke maa apne bachay ko darrati hai ke dekh! Maan ke pairo ke neeche jannat hai. Iss tarah baap darrata hai ke dekh! Baap jannat ke darwazon mein se ek darwaza hai. Baap ki raza tere liye zaroori hai warna jahannam rasid ho jayega. Lekin maanbaap yeh nahi sochte ke ummat-e-Muhammadiyah mein aulaad ki tarbiyat ke bare mein aulaad ke haqooq ke bare mein kis qadar ahkaam hain, ke un ki roo se aulaad ko Allah aur Rasool Allah ka farmabardar insaan banana zaroori hai warna roz-e-qayamat hum se is khasoos mein sawalaat hongi.

Yeh yak taraf maanbaap ki taraf se aulaad se mutalba zaati mafaad parastti duniadari hai nah ke deen duniadari. Kuch wa'z o naseehat ki mahfilain aur mumbroon se taqareer bhi yak taraf no'aeyat ki hoti hain. Quran-o-Hadith ki roshni mein sirf aulaad ko maanbaap ke haqooq ada kar neki taleem ki jati hai. Aulaad hi ko maanbaap ke bare mein darraya jata hai. Lekin maanbaap ko haqooq ada kar neki taleem nahi kee jaati. Unko is ghaflat se bedaar nahi kiya jaata, yeh wa'zaein hazrat ki be-aetidal taqreer hai aur yeh aise muqarrareen hain jo awaami rujhan ki riayat se boltay hain.

Fareezah tarbiyat aulad, juz Islam hai

Aulad ko peda karna zyada ahmiyat ka hamil nahi hai jis qadar aulad ki tarbiyat karna ahem hai. Islam mein haqooq aulad ki adai koi akhlaqi ya insani fareezah ke tor par nahi balkay yeh juz Islam hai. Khalifah Thani ke daur e khilafat mein ek baap ne apne betay ke khilaf muqadma daaya, ki mera beta haq ada nahi karta,

aap ne betay se darwayaaft farmaya ke tumhara kya jawab hai. Betay ne Khalifah Thani se sawal kiya ke aulad ka bhi maan baap par koi haq hota hai ya sirf maan baap hi ka aulad par haq hota hai. Aap ne farmaya ke beshak aulad ka bhi baap ke zimme haq hai. Betay ne darkhasth kiya ke woh haq kya hai? Aap ne farmaya ke woh haq yeh hai ke nikaah karte waqt apni saleh aulad ke khatir achi maan ka intikhab karna aur aulad ka acha naam rakhna aur usko deeni taleem se arasta karna. Ladke ne kaha meri walida majusi (aag ki pooja karney wali) hai, is tarah meri maan ka ghalat intikhab kiya gaya, is tarah mera haq mara gaya aur mera naam jael rakha, jis ke ma'ani siyah fam ke hain aur usne mujhe deeni taleem nahi di jis ki wajah se mein deen se nawakif hoon. Yeh sun kar Hazrat Umar (RA) ne muqadma adalat se kharij kar diya aur kaha ke jo haq talf karta hai usko haq maangne ka ikhtiyar nahi hai. Tum ne apne haq se zyada apne ladke ki haq talfi ki hai. Is se pata chala ke aulad manbaap ki arzooon ko usi waqt pura kar sakti hai jabkeh woh apni aulad ke haqooq ada karein. Unko deeni taleem se arasta karein. Amooman, tareebat hi se aulad sanwarti hai is liye Quran mein ata hai.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾ (التحريم: 6)

(Ae eman waloo, bachawo apne aap ko aur apni aulad ko dozakh ki aag se) Waliden apni aulad ki tarbiyat ke baray mein adam masooliat (irresponsible) ka shikar hain. Hadeesoon ke zakhire se pata chalta hai agar aulad ki tarbiyat na ki jaye to aulad maan baap ko roz-e-qayamat zimmedar thairaygi. Issi silsile ki ek hadees mein iss tarah aata hai ke ek aurat jo jahannam ki

mustahiq hogi woh Allah se faryad karegi ke woh tanha jahannam mein jani ki zimmedar nahi hai balkay usko jahannam tak pahunchane mein uska baap, uska bhai, uska shohar aur uska beta zimmedar hain. Chunancha mein paida hone ke baad digar in charon ke tehath rahi thi. Unho ne mujhe duniyawi sahulaten pahunchai lekin aakhirat aur us ke azaab se nahi daraya. Unho ne nekiyon ka hukm nahi diya, buraiyon se nahi roka. Nah baap nah bhai nah shohar ne aur nah beta ne. Agar yeh log meri tarbiyat walay haqooq poore karte to mein aaj jahannam ki mustahiq nahi hoti. Iss tarah yeh charon mujhe jahannam tak pahunchane ke zimmedar hain. Ya Allah ab to hi insaaf farma. Chunancha ek aurat un charon mardon ko jo jannat ke mustahiq thay dozakh mein le jayegi.

Zindagani hai maut ki tamheed
Maut hai tafsir-e-zindagani

Hadees ka mafhoom yun aata hai ke insaan jab mar jaata hai to uska amal khatam ho jaata hai siwaye teen cheezon ke: (1) Sadaqah jaariyah, (2) Aisa ilm jis se faida uthaya jaaye, (3) Naik saleh aulad jo us ke liye dua kare. Isi wajah se aadmi ke marte hi us ka hisaab o kitaab aur saza o jaza ka faisla nahi kiya jaata taake sawaab jaariyah ta qayamat marhoom ko milti rahe. Aur agar us ke bar aks koi gunah ya bure tareeqay ki ijaad kar ke mara hai to us ka azaab jaari yeh bhi ta qayamat us ko pohnchta rahega. yeh bhi zaroori hai ke mudai aur mudai ilaih raubaroo hon aur faisla ho.

Aulad ki tarbiyat aur aulad ko saleh bananay ke madaraj.

"Tarbiyat ki sifat Allah ki taraf se ek naimat hai. Agar ek janwar khwah hathi ho, sher ho, kutta ho, tota ho. Jab tarbiyat ki jati hai to woh insano jaise kaam karne lagta hai aur agar insaan ko tarbiyat nahi di jati hai to janwaron jaise zindagi guzarta hai."

Allah ke Rasool ﷺ ne irshad farmaya ke baap ki dua aulad ke haq mein aisi hi hai jaise Nabi ki dua ummat ke haq mein. Dusri jagah irshad farmaya ke teen duaen aisi hain jin ke qubool hone mein koi shubah nahi: (1) Mazloom" ki dua (2) Musafir ki dua (3) Aulad ke haq mein maan-baap ki dua "Ajeeb baat hai ke aulad ko agar jismani takleef pohanchti hai to maan-baap tadap tadap kar unki sehatmandi aur umr darazi ki dua karte hain. Magar unke liye rohani bimaariyon se hifazat ke liye Allah se dua nahi karte. Aakhirat ki kamiyabi ki dua nahi karte balkay duniya mein kamiyabi ki dua karte hain. Chunancha maan-baap khud duniyadari hote hain is liye apni aulad ke liye bhi duniya hi ko tarjeeh dete hain.Yeh maan-baap ki ek qisam hui,

doosri qisam yeh ke unki aulad unke saath acha bartao karti hai, unka haq ada karti hai, unki khidmat karti hai, unko acha libas, umda khana khilati hai, achi tarah har qisam ka aaram pohanchati hai. To maan-baap aasmaan ki taraf haath utha kar taweel duaen dete hain halankay yeh aulad aisi hai jo maan-baap ko khush rakhti hai lekin Allah ko raazi nahi karti. Allah ke ahkamaat todhti hai, fisq o fujur mein zindagi guzarti hai, qadam qadam par Islam ki khilaf warziyan karti hai.

Maan-baap ka dhyaan is taraf nahi jaata kyunke maan-baap khud Allah ke ahkamaat torhte hain. Aur duniya ke aish hi ko sab kuch samajhte hain. Aksar be-shaoor maan-baap dua se zyada apni aulad ko bad dua dete hain agar ittefaq se ghadi qabooliyat ki ho to phir aulad pareshan ho jaati hai.

Hazrat Imam Bukhari bachpan mein andhe ho gaye thay. Unki maan is ki wajah se bohat pareshan thi. Din raat Allah Ta'ala se duaain mangti rehti thi. Chunancha ek raat unhone khwab mein dekha ke Hazrat Ibrahim ﷺ yeh keh rahe hain ke Allah Ta'ala ne tere bete ko binaai di hai. Aap ne us waqt bete ko jagaya aur poocha, beta kya tujhe dikhayi deta hai. Bete ne kaha haan mujhe dikhayi deta hai. Yeh maan ki dua ka asar tha, ke bete ki aankhein waapas aa gayi aur yeh bhi duaon ka asar tha ke Bukhari Bukhara ke imam ho gaye. phir aage chal kar charon imam aur saari duniya ne aap ko imam maan liya aur aap ki kitaab ko Quran ke baad ka darja diya gaya.

Parwarish" aur "tarbiyat" ka faraq

Duniya mein sirf insaan hi nahi balkay saari makhlooq apni aulad ko paalti hai. Kyunkay makhlooq ki fitrat mein yeh parwarish wala jazba dala gaya hai. Parinday apni aulad ke liye ghonslay ka intizam karte hain, shikar ke tareeqay sikhate hain aur dushman se hifazat ki tadabeer se waqif karate hain. Agar insaan khaas tor par musalman bhi isi tarah parwarish kare jaise parinday karte hain, jaise apni aulad ko janwaron ki tarah roti, kapda aur makaan ke husool ke liye duniyawi taleem dilate hain, to doosri makhlooqat mein aur ashraf-ul-makhlooqat mein farq

nahi rehta. Aqal aur ilm ki wajah se insaan ashraf ho gaya hai. Ab ilm aur aqal se seerat saazi zaroori hai. Duniyawi taleem se seerat saazi nahi hoti, duniya saazi hoti hai. Maa baap agar apne bachay ko duniyawi taleem se araastah kar ke yeh samajh lein ke tarbiyat bhi ho chuki to ghalat fehmi aur khush fehmi hai. Paal posh kar bada karna alag baat hai aur tarbiyat us ke aage hai. Kamaney ke qabil banana darasal jismani zarooriyat ko poora karne ka intizam hai, jo doosri makhlooq bhi karte hain. Lekin musalman ke liye jism ke sath rooh ke tarbiyat bhi poore karna zaroori hai. Jismani tarbiyath ko poora karne ke liye zameen se sarey anaj, phal phool nikalne ka poora intizam Allah ne kiya aur roohani tarabiyat ko poora karne ke liye roohani tarbiyat ka intizam apne rasoolon ke zariye kiya. Aur samjhaaya ke logon ko meri pasand ki taraf laayen, apni marzi ke tehat zindagi guzarne ke bajaye mere hukm ke mutabiq zindagi guzarne ke tareeqe batlaayen. Aur khud Rasool Arabi ﷺ us ke liye namoona banay. Afsos ki baat yeh hai ke aaj ka musalman sirf jismani tarbiyat ko poora karne ke intizam ka naam tarbiyat rakh liya hai, aur Allah ta'ala ki is hidayat ko bhool baithe hain jisme kaha gaya hai ke "aye eman walow apne ko aur apni aulad ko dozakh ki aag se bachao".

Kuch rahe ya na rahe, par yeh dua hai ke ameer
Niza k waqt salamat mera eman rahe

Mamta ki mohabbat par Allah ki mohabbat ghalib rehna chahiye.

Kuch Musalman aise hain jin ko yeh taqeed Khudawandi nah sirf yaad hai balkay is par woh amal pehra bhi hain. Jis ke natije mein

woh apni aulad ko Khuda ki amanat samajhte hain. Unko Islam se aarasta karna apni zimmedari aur is se ghaflat amanat mein khayanat samajhte hain. Aulad ki tarbiyat ki raah ki mushkilat ko apne liye bais-e-azmaish samajh kar aulad ke liye tawfeeq-e-ilahi ke liye dast badua bhi rehte hain

﴿ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ﴾ (التغابن: ١٥) Maa baap ko hamesha yahi fikr rehti hai ke unki aulad Sirat-e-Mustaqeem se hattne na paaye. Aulad agar Ahkamat-e-Ilahi ko tord kar Allah se baghawat kar ke maan baap ko khush rakhna chahti hai to woh usko pasand nahi karte. Unki nazar mein razaa-e-ilahi apni raza ke muqabil maqaddam rehti hai. Iss tarah maan baap apne aap ko qayamat ki baaz pusris (jawabdehi) se mehfooz rakhte hain. Aulad ko pehle Rab ka farmaan bardaar banate hain jis ke natije mein aulad maan baap ki itaat bhi karti hai, phir ek aisa maashra tayyar hota hai jo zamin-e-ilahi par aman ka, sukoon ka hai. Agar maan baap apne lakt-e-jigar aulad ki deeni aitbaar se parwarish nahi karte hain to aisi aulad aakhirat ke aitbaar se barbaad ho jaati hai. Jehannam ke qabil ban jaati hai phir aulad ka gunah maan baap ke khate mein darj hota rehta hai. Agar saare maan baap aisa karte hain to goya woh apni aulad ko insaan numa shaitan banate hain, ba alfaaz digar maan baap apne badan se saanp bichon ko janam dete hain, jo duniya mein Khuda ke deen ke khilaaf fasad bharpa karte hain aur aakhirat mein jahannam ka indhan bante hain. Mohabbat do qisam ki hoti hai, ek mamta wali mohabbat aur doosri Allah wali mohabbat.

mamta wali mohabbat mein be shaoori hoti hai, junoon hota hai, hewaniyat hoti hai, be sabri ka jazbah hota hai, andha pan hota hai. Haq talfi, na insaafi aur taraf daar hoti hai. Is ke bar aks Allah wali mohabbat mein aitidal, insaaf, shaoor, insaniyat, sabr, deeni baseerat, Islami ahkam ki pabandi karwane ka jazbah waghera hota hai. Iss tarah mamta wali mohabbat mein nuqsaanat hain. shadeed mohabbat mein maan ko aulad ki kharabiyan aur nuqs, khubiya nazar aati hain. Agar qareebi rishta daar aulad ki kharabiyan ki nishandahi karte hain to maa baap unko dushman samajhti hai. Aulad ki mohabbat aik jaadu ki tarah maan baap ko andha bana deti hai.

﴿ إِنَّمَا أَمْوَالُكُم وَأَوْلَادُكُمْ فِتْنَةٌ ﴾ (التغابن: ١٥) Aulad ko agar jismani takleef pohanchti hai ya bimaar ho jaati hai to maan baap pareshan ho jaate hain. Baaz maayein be hosh ho jaati hain aur yehi aulad tark-e-salah aur saum rehti hai, maghrib zadah zindagi guzarti hai, halal aur haram mein tameez nahi karti, Allah ke kalaam ko chhooti tak nahi, aisi deen bezar aulad ke maan baap ka na kabhi khana chhoot ta hai aur na kabhi un ki aakhirat ki fikar hoti hai. Maan baap ghair shaoori tor par apni aulad se dushmani kar rahe hain. Haq baat yeh hai ke maan baap aulad ke wujood ko Allah ki taraf se ek aazmaish samjhein aur apni mamta wali mohabbat par Allah wali mohabbat ko ghalib rakhein to aulad ke haqooq,Tarbiyat ada ho sakti hain. Warna dono aalam mein nuksan ka bais hai.

Deendar aurat ka intikhab

Saleh aulaad ke liye yeh zaroori hai ke deendar aurat ka intikhab karein. Hadees:--Allah ke Rasool (ﷺ) ne farmaya ke aurat se nikah chaar wajoh ki bunyaad par kiya jata hai:

1. Hasb, wa-nasab ki bunyaad par
2. Khubsoorati ki bunyaad
3. Maaldari ki bunyaad par
4. Deendari ki bunyaad par

Pas tum log deendari ki bunyaad par nikah karo. Ek riwayat mein yeh bhi hai ke mote honton wali Habshi, deendar ho to us ko tarjeeh do, gori khubsoorat aur dunya darr aurat par.

Aap ney Irshad framaya ki duniya ki bahtareen dulath neik aurat hai. Aap ney khabardar farmaya ke logoan tum gandagi ke sabze se bacho, Sahaba-e-Karam ne arz kiya ke gandagi ka sabza kya hai. Aap ne irshaad farmaya ke duniya ki behtareen daulat nek bakht aurat hai. Aap ne irshaad farmaya woh khubsoorat aurat jo ganday aur razil khandan se paida hui ho.

Deendar aurat ko muntakhib karne ki wajah yeh bhi hai ke bacha baap se zyada maa ke qareeb rehta hai aur baap se zyada maa ka asar qubool karta hai. Insani shakhsiyat ki takmeel mein tarbiyat ke muqable mein androni paidaishi sifaat zyada ahmiyat ke hamil hote hain. Is liye saleh aurat ka intikhab zaroori hai.

Aaj ke musalman mashray ka ma'ayyar intikhab aurat ke bare mein sirf us ki khubsoorati hai. Khawah woh tawaif ke zamray se ho ya raqqasa ke shejaray se taluq rakhti ho. Aise hi logon ke bare mein irshaad Rasool Allah (ﷺ) hai ke gandagi ke sabze se bacho.

Kiya umda tashbih hai ke kis qadar aasani se baat ko samjha diya gaya hai.

Chunanche aisi auraton se jo aulad hasil hoti hai un mein zyada tar maan hi ki sifaat zahir hoti hain. Imaniyat se khali siney, ibadat aur a'amal saleha se, chidh chidhaht, nafrat, maghribi tehzeb ke dil man chahi zindagi guzarne wale.

Aaj bachay to sabak lete hain TV se bohat
par buzurgon ki nasihat nahi achi lagti.

Tareekh gawah hai ke baray insanon ki maaen khud badhi thi, kyunke tukhm (seed) aur sohbat ka asar haq baat hai.

Kaha jata hai ke "A great man has a great mother" yeh to masla ka aik rukh hai. Dusra rukh yeh hai mard ka intikhab deeni aitbaar se ho. Ladka doctor ya ke engineers ya tajir gharaane ka hai lekin laalach, bad soorat, umar rasidah, rishwat khor, zaani, sharabi, bay haya, be namazi, dahriyah (unbeliever), maghrib zadah hai to phir aurat ki zindagi kharab ho jati hai. Jo sharabi hote hain woh aksar zaani bhi hote hain.

Mojooda musalman mashray ki tabahi ki aik wajah yeh bhi hai ke duniyawi khushhali ke liye apni deendar aur mominah ladki ko aise mardon ke galey bandh dete hain. Un halat mein maan baap mujrim aur qabil girift rahte hain.

Ek woh mubarak dor tha ke hamare aslaaf:

1. Sirf deen hi ko ladkay aur ladki ke intikhab mein ma'yar jante thay.

2. Saleh aurat ke intikhab ke baad doosra marhala yeh hai ke maan baap saleh aulaad ke liye dua karein.
3. Teesra marhala yeh hai ke aulaad ki deeni tarbiyat khud maa baap karein.
4. Chautha marhala yeh hai ke is baat ka ihtimaam karein ke bacha neek sohbat mein apne waqat guzare.
5. Paanchwa marhala yeh hai ke aulaad ki parwarish khud rizq-e-halal se ho kyunke rizq-e-haram se rooh marda ho jati hai. Iman ka noor bujh jata hai, be eman ki taraf laqma haram le jata hai, dil sakht aur siyah ho jata hai, haq baat ka dil par asar nahi hota, ibadat mein dil nahi lagta, ibadat qubool nahi hoti, haram maal se parwarida aulaad bemariyon aur musibaton mein mubtala hoti hai, akhlaq razilah ka shikar ho jate hain, dua qubool nahi hoti.

Imam Ghazali ka kehna hai ke bacha paida hote hi tarbiyat ka mohtaaj ho jata hai. Bachpan ki taleem o tarbiyat patthar ke naqoosh ki tarah dil mein sabit ho jati hai. Bachpan bilkul narm daali ki tarah hota hai jis ko modha ja sakta hai. Is liye zaroori hai ke bachpan hi se us ki tarbiyat shuru karein. Bachpan ke 5-6 saal ki tarbiyat ka bojh maan ke zimme hota hai agar is umr azeez ko laad o pyar mein ya ghafalat ya khush fahmi mein ya aaiendh sudhar janey ki be ja umeedien ya eklota ho niaki khushi aur be intiha musarrat mein ya kaseer-ul-aulaad ke ranj o gham ki wajah se tarbiyat na kar sake to ek mujrimana ghafilat maan baap ki hogi.

Kuch log hain ke waqt ke sanchay mein dhal gaye
Kuch log thay jo waqt ke sanchay badal gaye

Manbaap ka daaira-e-amal aur aulad ke huqooq par unka asar

Islam ne aulad ki parwarish nigraani aur tarbiyat ki zimmedari sirf maa par nahi rakhi balkay maa aur baap dono par aaid ki hai. Bawajood yeh ke dono ka daaira-e-amal alag-alag hai. Islam ne aurat ko ghar ka zimmedar banaya, mard ko bahar ki zimmedariyan soompi. Maa ke maidan-e-amal mein ghar ki dekh bhaal, safaai, saleeqa, bachon ki tarbiyat aur doosri umoor -e- khaanadaari rakha aur mard ke liye rizq aur uski sa'ubatien, jihad, hukmraani, dawat o tabligh, wagaira ki zimmedariyan rakha aur farmaya ke "(Al-Nisa: 34) الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ" (Mard auraton par ghalib hain).

Zamana shahid hai haalaat gawah hain ke daaira-e-amal se agar qadam bahar rakha gaya, ya daaira-e-amal jo fitrat ki bunyad par qaim kiya gaya hai usko badal diya gaya to intishaar paida ho gaya. Jis ki wajah se mustehkam, mahzab aur moaddab khaandan wujood mein na aasake. Iss tarah aurat ghar se bahar nikal kar saare aaili nizaam ka deewala nikal diya. Iss liye Islam ne aurat ke liye pardah zaroori qarar diya. Ikhtilaat (mixture)mard o zan se man'a kiya, neem berhana libaas aur be-hijabana guftagu se baaz rakha, lekin in ahkaamat ko maghrib zadah musalman hazraat aurat ke liye qaid o band samjhe, haq talafi zulm o zyadati ke mutaradif (consecutive)samjha, saath hi

saath umoor-e- khaanadaari ki zimmedari ko aurat ke liye ek zaleel amal qarar diya. Allah ke Rasool ne irshaad farmaya ke "gharon ki dekh bhaal auraton ki zimmedari hai. "Un ka yehi amal jihad hai" aur jihad ibaadat hai.

Aish aur araam ki kya Had hai?

Maan-baap had se zyada aish o araam ki zindagi ki tarjeeh na dein. Had se zyada laad-pyaar, daulat, umda libaas, unchay makaan, behtareen ghizaain, aulad ki tarbiyat mein bara bigaada paida karti hain aise gharanon mein parwardah aulad amooman deen se door rehti hai. Kyunki deen khud mehnat ka maidan hai, na ke phoolon ki sej , aur mehnat ka jazba aisi aulad ke mizaaj mein nahi rehta. Sahulat angaari, aish o araam, ghaflat shuari, nazakat o lataafat aur khud beeni in ke mizaaj mein aajati hai. Chunanche sakinaan-e-Hyderabad shahid hain ke Hyderabad ke nawabon aur jagirdaron ki aulad ke bigaadh ka bada hissa unki beja taishana zindagi, laad-pyaar, naaz o nakhro wali zindagi thi. Aaj lafz nawab haqarat ke izhaar ke liye istemal hone laga hai. Unke qisson se kitabein bheri hui hain. Allah mahfooz rakhe.

Sada rehn-sehan, sada ghiza, sada kapda aur sada baat cheet mihnat o mushaqqat ka mizaaj banana zaroori hai. Jis tarah ek fauji ko mukhtalif haalaat-e-jang ka samna kar neeke qabil. qabl az waqt tarbiyat siqah di jati hai, usi tarah aulad ki tarbiyat bhi is mayaar par ho ke woh aane wale zindagi mein paish aane wale unch neech haalaat ki sanginii, zamanay ke garam o sard masaa'il ki paichidgiyon ka na sirf muqabla kar sake balke

kamiyaab ho sake. Aisi tarbiyat ke liye taeeshati mahaul saazgaar nahi rehta.

Duniya do qisam ke masa'il se bheri hui hai, aik duniyawi doosra aakhirat wali. Duniya ke masa'il aaj wale hain aur aakhirat ka masa'il kal wala hai. Duniya ke masa'il chhote hain, aakhirat wala masa'il bada mushkil mas'ala hai. Imtehan ki is duniya mein kisi aadmi ko masa'il se fursat nahi. Ba har haal jis tarah haalaat ke begair kefiyat mataloob nahi haasil ho sakte usi tarah ek khaas tareeqa-e-hayat aur mahaul ke begair aulad ki sahi tarbiyat nahi ho sakti. Khush-haali khud ek aazmaish hai aur yeh aulad ki tarbiyat ki dushman hai. Asal mas'ala chand rozah zindagi ka nahi hai balke asal mas'ala maut ke baad ki zindagi ka hai.

Aulad ko tarbiyat ke dauraan ghair qoum ke asraat se bachaien. Maghribi tehzeeb se bachaien, rasumaat o rawaayat se bachaien. Musalmanon ke aqeedon ke mutabiq duniya qaid khana hai aur doosre aqwam ke liye duniya jannat hai. Aqeedon ke ikhtelaaf ke lehaaz se amaal mein bhi ikhtelaaf rehta hai aisa mahaul ek deendarr bachay ke liye na saazgaar hota hai.

ILLITERACY AND ILLBRED ARE THE TWO SIDES OF THE SAME COIN

Fikr ke marahil se zaat ke nikhrne tak
Umar beet jaati hai, zindagi sanwar ne tak

Aulad ki tarbiyat mein yeh baat bhi shamil hai ke apni aulad ki bejaa tareef na karen, kyunki bejaa tareef haqeeqat ki qaatil hai. Aur tarbiyat ke doran raiyat aur narmi na barten kyunki raiyat

taraqqi ki qaatil hai. Aur tarbiyat na mumkin aur adhoori reh ja sakti hai.

Waqt aur insaan ki dunya parsti

100 saal qabal bhi waqt 24 ghante ka tha, aaj bhi itna hi hai lekin aaj aadmi deen aur deen ke mutaliqah umoor ke khater waqt dena nahi chahta. Pehle zamane mein deeni umoor ke liye waqt farigh karna ke liye zyada kuch khona nahi padta tha, lekin aaj isi qadar waqt nikalne ke liye zyada kuch khona padta hai. Pehle waqt ki qeemat kam thi, ab waqt ki qeemat zyada ho gayi hai.

Haqeeqat mein dekha gaya to masla waqt ka nahi hai balkay hirs (greed) ka hai. Aaj bhi log agar sadgi aur qana'at ko apna lein to thoray waqt mein zyada kama sakte hain. Magar log zarurat par qana'at nahi hain, balkay taiyushat (luxury)ko zarurat mein shamil kar lete hain. Log apne muashray mein ma'aar -e- zindaki ko uncha karna ke liye zyada se zyada daulat kamaana chahte hain. Is liye waqt ki har miqdaar un ke liye nakafi hai. Haqeeqat bayani se agar kaam lein to logon ko yeh kehna chahiye ke hum deeni umoor ko itna ahem nahi samajhte ke is ke liye hum waqt nikal saken. Allah ta'ala hum sab ko aakhirat ka yaqeen, aqal saleem aur fikr mustaqeem ata farmaye. Warna yeh samjhe ke is zameen par hi hum apne haathon jahannum bana rahe hain. Mutma'in zindagi ka raaz kasrat samaan nahi hai balkay qana'at hai. jo aadmi zarurat ke baqadr pa kar mutma'in ho jaaye wohi aik naimat ko pa sakta hai. Jisko itmnaan kaha jata hai. Is ke bar khilaaf jo aadmi zarurat ke bajaye khwahish ko apna ma'ayin banaaye woh kabhi bhi itmnaan ki zindagi nahi pa sakta kyun ke

zarurat ki aik had hai aur khwahish ki aur hirs ki koi had nahi hai. Aadmi ko chahiye ke woh zarurat aur hirs mein farq kare aur apni koshishon ka nishana zarurat ki takmeel ko banaye na ke khwahish ki takmeel ko. Zarurat ki takmeel ho jaane ke baad aadmi ko waqt bhi mil jaata hai ke woh a'ala maqsad ke liye apne aap ko masroof kar sake is ke bajaye agar khwahish ko raahnuma banaye to zindagi mein sukoon o itmnaan aur fursat teeno nahi mil sakte. Do naimatein aisi hain jin ke baare mein aksar log dhoke main rehte hain (1) Sehat (2) Fursat. yeh dono allah ki naimatain hain in ko insaan a'la maqsad ke liye istemal nahi karta halan ke a'la maqsad ke liye jeena hi insaniyat hai. Insan sehat aur fursat dono ko maashi kaamon mein laga deta hai, aur jab insani maqsad ki mashghooliyat ki targheeb di jati hai to fursat ke na honay ka uzar karta hai. Ab uzar ko uzar na banayen balkay uzar ko na qabil lehaaz samajh kar nazar andaaz kar dein.

Qadeem zamana aur ma'aash

Aaj ki ghareebi aur (100) sau saal pehle ki ghurbat mein zameen aur aasman ka farq hai. Pehle paani sab ke liye tha, lekin ab paani ki ahamiya't aaloodgi ki wajah se sab ke liye nahi raha. Sirf ameer ke liye reh gaya hai, ghareeb usko pe nahi sakta aur saaf paani ke liye qeemat ada nahi kar sakta. Is tarah ghiza ka haal bhi, pehle ghiza sadi aur aam thi. Ab ghiza sadi nahi rahi aur mehngi ho gayi hai. Ghareeb aisi ghiza kha nahi sakta, is tarah libaas aur makaan ka masla bhi mehnga ho gaya hai.

Hamal-naqal (transportation) pehle zamanay mein bebasi thi. Aaj mehngi ho gayi hai. Ghareeb ke liye bhi hamal-naqal zaroori hai magar bebas hai. Science ki taraqqi aur saanati (technology) taraqqi ki wajah se aaj taleem hasil karna zaroori ho gaya hai, kisi zamanay mein taleem mehdood aur sasti thi, aaj taleem la mehdood aur mehngi ho gayi hai. Is shobha zindagi mein bhi sarmaya ki zaroorat hai. Mawaslati zari'ay (means of communication) ki taraqqi aur jadeed zari'ay-e-ablagh aam se waqfiyat zaroori hai aur baad waqfiyat is se mustafid honay ke liye bhi sarmaya zaroori hai. Mojooda fazai mahauli aloodgi ki wajah se nayi nayi bemariyan aur un ke ilaj aur mualija mein hazaron rupay ka kharch aata hai. Is ehtibar se quwwat-e-khreed ka hona zaroori hai.

Majooda zamana aur musalmanon mein maashi istehkam

Asshya jo kabhi ta'ayishat zindagi mein shumaar hoti thi. Imtidad-e-zamana (tawil zamana) aur inqilab zamane (tabdili ka zamana) ke saath saath woh sab zarurat zindagi aur lawazmaat -e- zindagi mein shumaar hone lagi. Iss tarah mojooda ashya zarurat ki tadad aur unki izafi noyiyat mein ek inqilab aagaya hai. Aish wali cheezein ab ma'yar zindagi ka lazmi asr ban gayi, qadr-o-qeemat ke woh pemaanein jin ka khameer akhlaqi se deeni ma'yar se tayar hota tha. Ab woh ma'ash ki qadron mein tabdeel ho gaye hain. Ma'ash mein farogh aur aish-o-tan'am (milaawat) aur maadi sahualaten ki farahmi mein diyanat, amanat, asool aur aqlaaq jaise aqdaar ab be-ma'ni ho kar reh gaye

hain, halaal-o-haraam ke hudood, azkaar rafta ho gaye hain. Sarmaya ki girft pehle zamane mein bhook mitane, saada libaas aur mukhtasir se makaan tak mehdood thi, ab siyasat, tehzeeb, aqeedat, adalat-o-insaaf aur tarz-e-ma'ash sab par is ki hukmarani hai. Ek mutawassit tabqah ka shakhs apni istita'at ke mutabiq apni aulad ko deeni taleem dilane ke liye jur'at karta hai. Sirf ghair-fanni taleem dila sakta hai kyun ke fanni taleem ke akhrajaat ka bardasht karna is ki istita'at se bahar hai. Agar ghair-fanni taleem dilata hai to aise taleem yafta hazraat ki kasarat ho gayi hai aur har shubah fanni taleem yafta hazraat ko chahta hai. Aisi soorat mein ghair-fanni taleem yafta hazraat ko rozi ka milna mushkil ho gaya hai. Natija ek mulazmat ke liye kayi ummedwar saf mein nazar aane lage. Muqabla ke saath saath rishwat, safariysh, ta'asub, hukoomati dabau aur mazhabi rang-o-nasal ke imtiyazat ko robah nazar rakhte hue intikhab amal mein aane laga. Aise halaat mein musalman hazraat ka ghair-fanni taleem ke husool mein waqat lagana be-fa'ida hai. Na tau shaoor hi bedaar ho saka aur na tau rozi ka zaraiye mustaqbil sazi ho gayi.

Apni taqdeer mein firda ka muqaddar hi nahi

hum gunahgaar hayaat aaj bhi hain kal ki tarah

Waqt aur paisa ki barbaadi jis ki wajah se maashi bigaadh mein taraqqi is tarah musalmanon mein maashi istehkaam ka aana mushkil hai. Chunancha aise taleem yafta log kisi taraf ke bhi na ho sakte. Aisi taleem ne un ko mehnat mazdoori ki aadat bhi chhudadi, guzara mushkil ho gaya.

Tang dasti ne kaha zehr hai iflass ka hal

ki jo neelam sanad zehr ki qeemat na mili.

Aise ghanauni haalaat mein aakhirat ka yaqeen ek momin ke liye pukhta hona zaroori hai. Qana'at ka daaman na chhodein, kifayat sh'ari ko apna wateera bana lein. In sab rukawaton ke bawajood apni aulad ki taleem o tarbiyat un ke haqooq ki adaeigi khushdili se aur rizq-e-halal se karein.

Kaat lena har kathin manzil ka kuch mushkil nahi

Ek zara insan mein chalne ki himmat chahiye.

Aaj ki duniya ko sab se zyada jis cheez ki zaroorat hai woh aman hai aur aman rohani taraqqi ke zariye hasil hota hai. Insaan paidaishi tor par rohani makhlooq hai. Us ko rohani banane ki zaroorat nahi hai. Balkay us ki rohani kifalat ko barqarar rakhne ki mehnat aur mahfooz rakhne ki mehnat zaroori hai. Insaani deen-o-duniawi taraqqiyat ki khatir aakhirat ke tazadon ko nazar andaz karta hai aur abadi faidon ke muqablay mein waqti faidon ko tarjeeh deta hai aur deen-o-duniawi taraqqiyat is qadar khushnuma hain ke in ki nafi karne ki insaan mein himmat nahi hai. Insaan ko shaitani taqatain bahqaati hain. Is tarah samaji asbaab us ko ghalat raaste ki taraf le jaate hain. Agar koi shakhs in asbaab se mutasir hokar aulad ke haqooq ada na kare to woh imtehan mein nakaam ho jata hai. Maan baap ke liye zaroori hai ke woh himmat karein aur apni aulad ki taleem o tarbiyat ka sahi aghaaz karein, kyunke sahi aghaaz sahi ikhtitam ke siwa aur kuch nahi hota. Phir haqeeqat mein insaan rabbani insaan ban jata hai.

Tarbiyat ke bagair taleem nakis (incomplete) hai

Maan baap ki zimmedari mein sirf aulad ki duniyawi taleem hi nahi hai balkay deeni taleem aur tarbiyat bhi shamil hai. Agar unko shamil nah karein to zimmedari ki adaeigi poori nah ho sakti. Taleem aur tarbiyat dono ek dosray se connected hain aur dono bachay ke liye lazim aur malzoom hain. Maan baap is zimmedari ko bojh nah samjhein aur is ke liye kuch zyada waqt bhi lagana nahi padta. Ek jagah rehnay sehnay ki wajah se bachay ki tarbiyat aasani se bachpan mein apni nazaroon ke samnay ho sakti hai. Farsi mein ek kahawat hai ke bacha aziz ast, tarbiyat aziz tar. Mahol ki puragandi jis qadar zyada ho gi us qadar tarbiyat ki zarurat aur ahmiyat ho jati hai. Chunancha fe zamaanah is par zyada tawajjo denay ki zarurat hai. Magar afsos hai ke is silsilay mein mujrimana ghaflat barhti ja rahi hai.

Haq aur zimmedari

Dindar maan baap ki emanii nafsiyat ka taqazha ye hota hai ke woh apne haqooq bhool jaate hain aur apni zimmedariyon ko ro-ba (25%) nazar rakhte hain. Jab aadmi ka yeh haal ho ke woh apne haqooq ke muqablay mein zimmedariyon ko ahmiyat de to woh har masla mein apni zat ko alag kar ke muamla karta hai. Haqooq ke muqablay mein apni zimmedariyon par nazar hona yehi tamam aala ikhlaqiyat ki jadh hai. Yeh cheez aadmi ke andar paida ho gaaye to goya us ke andar akhlaqi osaaf paida ho gaye.

Aaj hamare muashray mein har taraf haqooq hasil karne ki sadaain goonj rahi hain. Is maqsad ke tehat be-shumaar idaray, anjumaniyan aur jamaatian qaim hain aur har shakhs haqooq ke naam par zyada se zyada mafaadat hasil karne ki fikr mein mashgool hai. Lekin is pehlu ki taraf tawajjuh kam logon ki hoti hai, ke haqooq hamesha zimmedariyon, yaani faraiz se wabasta hote hain. Balkay darasal haqooq, faraiz hi se paida hote hain aur jo shakhs apne faraiz ka haq ada kare us ke liye apne mutaliqah haqooq ke mutalba ka koi jawaaz nahi hai.

Fard ki adaaigi aur haq ka hasil

Islami taleemat ka mezaaj yeh hai ke woh nah sirf har fard ko apne faraiz ki adaaigi ki taraf targheeb deti hai. Balkay dil mein asal fikar hi yeh paida karti hai ke kahin mujh se apne faraiz ki adaaigi mein koi kohtaahi toh nahin ho rahi hai. Ho sakta hai main kuch ult palat kar ke apni khotayon ko is dunya mein chhupa loon aur is ki duniyavi saza se mahfooz bhi ho jaaoon, lekin zahir hai ke koi kohtahi khawah woh kitni mamooli hi kyun na ho Allah Ta'ala se nahin chhupa sakta. Jab yeh fikar kisi mein paida ho jaati hai toh us ka asal masla haqooq ke bajaye faraiz ki adaaigi ban jaata hai. Phir woh apne apne jaiz haqooq bhi phoonk phoonk kar wasool karta hai ke kahin wasool shuda haq ka wazan farz se zyada nah ho jaaye. Yehi fikar aslaaf mein thi jis ki wajah se us waqt ka muashrah misali muashrah tha. Chunanche is khas tor par kai waqiaat buzurgan-e-deen, ahl-e-Allah aur ulama karaam ke hum ko milte hain. Agar yeh fikar aaj bhi muashrah mein aam ho jaaye toh sab ke haqooq khud-ba-

khud ada hone shuru ho jaayein aur haq talfiyan ki sharah ghat'ti chali jaaye. Is liye ke ek shakhs ka farz doosre ka haq hota hai. Jab pehla shakhs apna farz ada karega toh doosre ka haq khud-ba-khud ada ho jaayega. Shohar apne faraiz ada kare toh biwi ke haqooq ada honge. Biwi apne faraiz ada kare toh shohar ke haqooq ada honge. officer apne faraiz bajae toh maatehat ko us ke haqooq milenge. Maatehat apne faraiz ada kare toh officer ko us ke haqooq milenge.

Fikr akhirat ki zaroorat

do tarafah talluqat ka raaz yehi hai ke har fareeq apni zimmedari mehsoos kare to dono mein se kisi ki haq talfi ki koi jaiz shikayat paida nahi ho sakti. Lekin yeh fikr muashre mein us waqt tak aam nahi ho sakti jab tak is mein fikr akhirat ki shumar na ki jaye. Aqeeda akhirat ka sirf zabaan se iqraar aur eelan, khwah kitna hi karo lekin hamari amali zindagi mein agar is aqeede ka koi aks umooman nazar nahi aata to fikr akhirat ka aisa aqeeda tabdeeli amal aur jazba mein moassar soorat nahi hota. Haqeeqat yeh hai ke hamari zindagi ki saari daur dhoop ka maqsad, maal, rupiya, paisa hai jis ki wajah se haqooq ke mamlay mein hum log bohot hassas aur faraiz ke mamlay mein be-hiss hain. Raghabat dunya ki mahvayat, fikr akhirat ko faramosh kar di hai. Har taraf jang zar-gari (show off) aur khud-gharzi aam ho gayi hai. Chunanche log apne haqooq ke mamlay mein bohot hassas ho gaye hain. Lekin faraiz adana hone se haqooq pamal ho rahe hain. Muashray mein jhagaday aur mataalibon ke liye ihtijaaj, cheenkhein aur pukaar chal rahi hai.

Aur fikr akhirat ke sath mandarja zail baton par amal peera ho jaayein to haqooq aur faraiz ka mamla beh asani hal ho jaata hai:

Hadees: "Apne bhai ke liye wahi pasand karo jo apne liye pasand karte ho."

Insaan agar apni nazar haqooq par rakhe to us ke sath sath apne faraiz par bhi nazar rakhe jis se doosron ke haqooq ada hote hain.

La-mazhabi se ho nahi sakti falah qoum

Har gaz guzrein ge na in manzilon se aap

Dil mein faraiz ka ehsas kis tarah paida karein. Har aadmi khud apne apne mizaaj ko farogh dene ki mumkinah koshish kare. Kam az kam apni aulad aur apne ghar walon mein ehsas farz ka jazbah paida kare. Is tarah rafta rafta ek ghar se doosre ghar phir khandaan aur biradri phir poori qoum taraqqi ki raah par parh sakti hai. Ibtida mein to aisa hi nazar ata hai ke

Mein to tanha chala tha janib manzil magar

Hamsafar milte gaye aur karwan banta gaya

Afraad ki tarbiyat agar Islami tareeqa par ho to hamara muashrah Islami kah sakta hai, warna woh ek aisa muashrah hoga jis mein mukhtalif qism ki muashraon ka imtizaaj hoga aur woh Islami muashrah nahi kah sakta. Jis tarah afraad ki tarbiyat ka muharrik khauf-e-Khuda hai us tarah Islami muashrah ka muhrim bhi khauf-e-Khuda hai.

وَاٰخِرُ دَعْوٰىھُمْ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

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